Must Remain in Transcription Room

Of course, you know you cannot say anything without the recorder. The only way I know that I am now back in New York is when I look at my watch. I have immediately the time, because all during this time that I was away I kept a watch at N.Y. time and I always had to deduct three hours or whatever it might have been. So I know I'm back. I'm very glad to be back, of course, I haven't said hello to everybody. but you know I see you. And keeping a watch at Barn time reminded me many times of what happened at the Barn particularly over the weekend. And then when we come back and little report about this and that and it takes about five minutes before I'm in the atmosphere of this part of the country and it immediately becomes populated by group members, or those I happen to know and it is not that the West Coast disappears, not entirely, it's a little pushed in the background. The concentration again will be, at least when I'm here now, for me to see what we ought to do during the next 4 or five weeks that we will be here, and before we go on a little trip. I think the best time to go on the trip will be after Sept. the 22nd. Thinking that we will spend about 4 weeks, that is the month of Oct. on the West Coast, and then in the beginning of Nov. come back again. We will take the Northern route first and then come back through the South. Those who want to come: should let me know as soon as they can arrange it. There will be several people coming from the West Coast who will go back with us. I do not know how many there will be, I told them that perhaps the West Coast would be more than those that would come from the East. I do not know how you are fixed for time and arrangements that you can make and money and a particular job that you are engaged in, which maybe can be postponed or for which you can get a vacation but let me know as soon as you can so that we can arrange what is needed and to what extent we can depend on those who have cars so that it doesn't, it doesn't wait until the last moment. (So sit down somewhere.)

We spent most of the time in San Francisco, of course. The first days were in Seattle and then we went down, drove down with some people from Seattle halfway, and met some people from San

Francisco and their surrounding and drove back with them. And after 2 or 3 days there some of us went to Los Angeles and came back the next day and stayed again for 2 or 3 days in San Francisco. Yesterday we went to Dallas, stopped there overnight after we had a metting and this morning we came here and here we are. And whatever has happened during this time it doesn't feel to me that I have been away. There is a point, of course, at which one has possibility of taking different events and seeing them all at the same time. It depends a little bit to what extent one is attached to the experiences of oneself. And the looser you can be from it, the more there will be room for other experiences to be concerned with at the same time. I see this development and the possibility of further growth with us here and with the Barn as a nucleus and that what takes place on the west Coast as belonging together, simply held together here and there with a few other places in the country itself. And that I also believe it is quite necessary that many of us are footloose enough to go and find out what happens in certain parts of the world, that is, our country, I'm not including Europe as yet. Although I had, as I told you once, a crazy notion of chartering a plane to go to Europe. But you see what is important is, of course, all the time the realization what are we engaged in? And to link it up with that what we really wish as an aim. And that no opportunity should go by without being reminded and that the reminder has to leave just a little bit more than just to be reminded or have good feeling. And that each time that you have that kind of a chance that you are reminded that maybe you can take off a little of your precious time to become for one moment, infinity.

Wherever I go there are fire engines. It doesn't matter where I go. And apparently it's a force superior than I am. So I submit, and I let it go by.

The question you have to ask yourself all the time is what youd do and why. And how you do spend your time and when you do come here what do you expect? And of course, how do you come; how will

you go away? There will be more and more the emphasis on work itself, less and less on meetings, less and less talk and only if you wish among yourselves. And I think that the small groups are going to take care of that to a great extent. And that I will rely, more and more on the attempts of those who will take the responsibility for that. Not so much to release Work for me, because I'm afraid that it increases my own work but I think it is necessary that each person starts to realize that their own life is in their own hands and it is not in mine. And I want to withdraw even, not physically, I want to withdraw partly with my thoughts. I would like certain things to continue and it is very necessary that they start to continue now because there is still a chance that it can be fed, so that when the time comes, so that you have to be on your own that you know enough and that then there is enough life so that you wish to continue. This is always my particular problem and you might say my care and to some extent my anxiety. And I try to compare that then, when I am away, of what happens during such a time or what goes on in other places where I'm not there, and the only way, of course, by which you will know, is, what I hear and also what I hear on a tape. And I will become more and more critical about that because unless you really understand the meaning of Work, in an exact language, it is liable to be interpreted too much. I want to avoid it. And I cannot ask you all the time to go back to "All and Everything", although you would be able to find in that the definitions as they are meant to be. And the time that Gurdjieff spent on writing is that he wanted to make doubly sure, triply sure, sometimes re-writing things 4,5, times before he was satisfied with the way he had said it, could not leave any particular doubt about what the meaning was. And although he put this meaning in some kind of a form which every once in a while is a little difficult to understand, and that you get, every once in awhile perhaps a little angry that the sentences are too long, if you actually wish to find out it is there and I will do nothing else but encourage you to keep on with that book. And to read it, to have it with you, not to leave it on the shelf, take it off. If necessary take the dust off. But open it and read it even one page, two page. Never forget that it exists, even if you know

that you have no time. That you still remember that it is there for you. For that book is your life's history when you work. It contains the statements about Man as he is, and you will find in that, a mirror , when you look at it you see yourself when you're honest. And that the requirement is to be open enough to include yourslef in the judgement that he gives about man and mankind as a whole. And again, I've said many times that it does not apply to your neighbors. It does but only for them. When you read it you are the one who is the recipient of what is being said, and that's the way you have to read it. You have to eat it. You have to make it your own. It is your source.

So, of course, in that light you can be interested in variety of other bits of interpretations, most of them of a personal nature, and don't forget thatGurdjieff, went to the trouble to write after he realized, after his accident , that that what he had oridinally planned at Prieure was not possible for him and he had to find ways and means in order to make his life more meaningful for others so that he wouldn't die without leaving a legacy and that he labored for that particular purpose to give it to those who perhaps would need it and who would want it. Every once in awhile try to think about the reason why Gurdjieff wrote. Because when he started to write he already had a life behind him and many groups in St. Petersburg and Constantinople and even at Prieure at the time. He already had many so called followers. And although he did not accomplish what he may have had in his mind of having Prieure continue as a center for Work, physically, as well as movements, as well as music. That apparently he was not satisfied with what he had done and he still found it necessary to add a little bit, perhaps as a crown, to what his activities had been up to that time. And when you start to consider that why did he write it is quite obvious that he didn't write to become known. And of course he admits himself he's not a writer, he's not interested in authorship, and the book cost him a great deal of energy; for 7 years he worked on it day and night. And there is a great deal that was

changed as I said because he wanted to put it in such a way that it became understandable enough without mistakes.

But,you see, there is the fact he has written and I do not know if you understand why. We are dependent every once in awhile on formulations, it is not that all of us have to become so intellectualized that we can explain all the ideas of Work. There is a great deal that has to go into the usage of words which are dependent on one's attitude as feeling. And that many times eve, when you wish to speak there has to be sincerity, that has to be there in the first place and this applies to all of us, because sooner or later you will be called upon to justify your interest and even that you have to justify to others who are antagonistic, or cannot understand it or perhaps a little selfish. And that you have to realize that something in you has to become quite clear about the reasons for your own work in that sense that Gurdjieff felt that it was not necessary, not sufficient to have only Movements even if he could continue and only Music. But that there has to be something else that was, at least, partly intellectual and clear as a concept of Work. Now you can say it may not have been necessary to write a book like that with 1300 pages or so but he talks about all of mankind and about the different manifestations of many people so that although you might find in it that your history is written there is also written the history of many other types. And it's not extended only over the period in which we live now but it went through history from the beginning until this time. That is why the book is important, because it goes from the beginning of your own life to what you are now. And you can see that by extrapolation of those kind of facts you would run in a certain pattern, as a machine, and that your machine perhaps may be a little bit more perfected it still would remain a machine as long as you remain unconscious or as long as your don't even know that you are a machine. That's the reason for writing that book because at any time that you know you have been acting like that, automatic, and unconscious, that then the book, almost I would say, can refresh your mind and tell you that you are there and not as yet conscious. This is a thing you have to keep in mind all the time that although you may have certain moments of enlightening, moments of actually being aware and to know perhaps if it

continues that you have a state of awakening, but that what is awake is so small still, compared with what you really are as an ordinary human being. And when one says, I'm awake you mean only that the little "I" has a chance to exist and that it will take a long time before the impressions as received by the little "I" are taken up in your own memory and much longer after that that the effect of such facts how appearing in your unconscious state will be used for the formation of states of consciousness of yourself as you are now, growing into that state. And it will even take much, a much longer begore there is going to develop any kind of a conscience in you. But that is the road. And that is why it has to be on a certain place about which there is no question any more. And for that you have to become more serious each day. As you grow older you will find in life many things are repititious and when you have to live through them again you may even discover that a great deal of it is even monotony, and still as a human being we have to do it because I would almost say what else is there to do? And that there is a choise you have to make, in the first place about your ordinary life, what is the best for you and what are the conditions that are most conducive even for ordinary life. So that to some extent, you might say, you are, maybe happy and maybe poised, at least not too many questions regarding the life as we have to live it. If that's the case, you fill yourself with questions aoout that what you, as yet do not live, aoout questions of your future, about questions of that what is in you which is not developed and which has not been developed because there are no teachers for it. And that our ordinary educational system, is, of course, so fa removed from the possibility even of touching on the possibility of developing a spiritual kind of part of oneself. And that if one goes partly inaa religion direction, the direction of any kind of religion, that also that runs dry because you substitute dogma and words and phrase which after sometime are like the beads on a rosary as if you want to get through with your prayers as soon as you can. And you check off one bead after the other, without any sense even, automatically counting the time. So that you can do something else and get through with your prayers. When I say that you have to wake Up, I really

mean that there have to be moments in the day where you consider the possibility of being Awake. And that at times you try with all your might to transfer the point of gravity to something that is a little deeper and more essential and that in that way perhaps you can come to yourself and you will say, this is now what I really want and the rest of the world, for a few moments, can go whereever it wishes. And let politics be whatever are politics. And let industry be for whatever is industry. And let superficiality be on the surface of one's life. And that mankind be whatever mankind deserves to be. But I do not wish to take part in that and that for those few moments you really come to grips with that what is your essential Being and that you want to talk to it,maybe in the silence of your heart,in some way or other that you come to yourself, your Real Self which is still there, which is still life, which you know exists and which is so often covered up, and that you will want to uncover at least part of it so that you see you get a little impression of that what is the color of your essential Being.

That's the reason why I go from one place to another. To help to remind people what they really are. And that if they then can agree. If they know that that is it, what they are that then something must be given to tell them what to do with it. Because you don't get very far in making statements about conditions and how bad they are what is there for us to do in the midst of such conditions and to what extent will we really be willing to make attempts to become free from them. And that is the fight that is really the aim. To come in that way to that what you are, in reality, and then to try to live in accordance with certain rules. It may not be intellectually explained. It may not be that you say, now, this is observation, and this has to be impartial and this must be simoultaneous. Sometimes you will have to have states in which you say, I wished, with all your heart you say, I wished to be conscious, I wished to be a man. Sometimes at that time all it will mean that you can do is give it proper reverance and that you wish in such a time that only mayve you say a few words and that you pray to God that somehow or other you will be able to maintain a little more of

a level of real seriousness and honesty and trust in yourself. It may not always be necessary to go through these kinds of formalities of I have to have the A,B,C, and sometimes intuition may not be enough because it only lasts for a second. But that you in the activity of your body, all of your feeling, all of your mind, that you allow something in you to tell such activities to stop for a moment to break this mechanicality and then go on. Whenever you break anything of that kind and it may be that it's habitual and it may be that you are engaged in it to its full enthusiasm in what you are doing that you allow yourself for that one moment to come under that kind of control to be able to stop and to say to yourself, Here I Am. And then you can say, Here I Go, but at least such moments if you make them and if you actually wish them they will belong to moments you will not forget because you were engaged in something far more important than your ordinary life on earth.

Your earthly life will settle, it will come to a certain conclusion. You will make adjustments, you will do all kind of things that are required and you will do many things that are simply commanded and do it as you can, willingly as you can. As much as you can with all of you. But never forget that they are given to you for a definite purpose. It is not the continuation of your life on earth, but your life is at stake as something that you should know by this time, is something that belongs to you, and for some reason or other, and we do not know the reason, you become conscious of the fact that life is life, everywhere. And it is everywhere and always and that whatever the form may be always it is a representation, as a manifestation, or something that is contained in whatever a form you are familiar with that that is really, in itself, infinity. And that what we call God is really one's life as represented by every person and by everything that is alive. And when one says love your neighbor or your brother as your brother, as yourself, that the attitude of love of mankind is really the realization that God exists as infinity; and we have to learn, somwtimes the hard way. But that is really all that counts in the end. Because the end of all life is the realization of

freedom, for all. Because if that finally becomes a concept of one's experience, you will se that in that kind of freedom you can take on any gorm and still remain what you are. Form will be placed in relation to that what is not form. That what is form at the present time is related as form on the level where it exists. That what unites it is the life in that form. This life continues at different levels and takes on different forms until the moment of the realization of tri-unity becoming one in which then in the oneness form has ceased to exist. The totality of all life becomes apparent as all forms containing life. If I understand what God means, it means that He is me and I am Him. It doesn't matter how long it will take because even in inginity Time doesn't count.

For these Friday evenings, we will do it now a little differently. I will talk only once, like thiw, I will not talk any more. In this beginning of an evening I hope we can set a tone perhaps in connection with Work at the Barn or all kind of different activities we may be engaged in. I do not wish to elaborate any further then, then I would like to play and would play 2 tapes without stopping and only allowing for the changing of it. And after that we go home. So it's a little, you might say, breaking that kind of a pattern, but it is done with a very definite reason because what we talk about now is of a little different kind of calibre because I use words. What I wish to say with music to the extent that I am, I wouldn't say, am capable, but whatever happens to be is a different kind of a language. I hope you come for that. I hope you don't come to hear me talk. I hope you come to get something from the music, about which you know very little, and where it is needed for you to beso open, that in that openness you forget the rest of the world. You forget, if you can, all associations. You forget even that other people are here. You want to have something penetrate, in reality, in you. And to the extent that you can be sensitive to that, to that extent you will have a little bit of food. But most likely, and I hope that you can digest in the right way.

If it is music and it is without words, it may be a rate of

of vibration which is a little bit more ethereal, although, for sound we also use air. But what is between words when words are written? Is the sound in this kind of sound producing instrument, which do not belong to the air, they are sound of the ether. They are in between the notes which we preduce on a piano. If you can hear them, that is the different kind of a life I am talking about.

To all life; as you wish to live it.

Edie Katz